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Volume III Number 2

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Historic Protestant Beliefs

Walter M. Horton

"Faith of our fathers, living still, in spite of dungeon, fire and sword" —we all like to sing that hymn, and we believe it while we are singing it. But, sometimes, *after* singing it we find questions rising in our minds: *Does* the faith of our Protestant fathers "live still" in our souls? *Would* we risk "dungeon, fire and sword" to preserve it for our children, as our Protestant forebears risked all to preserve it for us?

Such questions cannot be brushed aside like buzzing flies; they must be quite candidly faced and thought out, at least once in a while, or they will end by undermining our personal integrity and making half-unconscious hypocrites of us. I propose that we face them quite boldly, by taking four cardinal points in the faith of Martin Luther—the one spiritual father whom all Protestants recognize as our common ancestor—and asking ourselves honestly whether we still subscribe to those beliefs. In order to make clear just what Luther believed, I shall quote some of his own words from the excellent *Compend of Luther's Theology,* which Hugh Thomson Kerr, Jr. has quite recently prepared—a labor of love which proves at least that there are still leading Protestants outside of the Lutheran churches who take Luther very seriously.

I. *The Right of Private Judgment*

This cardinal principle of the Reformation was first clearly stated by Luther in his memorable words at the Diet of Worms, defying the demand that he should recant his teachings: "Unless I be convinced by Scripture or right reason (for I trust neither Popes nor Councils, seeing that both have erred and contradicted themselves) . . . I cannot, and will not, recant. For I esteem it neither right nor safe to act against conscience. God help me. Amen."

We should misunderstand the meaning of those great words of Luther if we supposed them to imply that Luther had an unlimited faith in human reason and conscience, or that he claimed for the individual private judgment an unlimited right of irresponsible criticism. As a matter of fact, he had a low opinion of human reason and conscience, unless they were "enlightened by the Holy Spirit, through the Word," and he had a lively fear of the chaos which would result if every man did what was "right in his own eyes." (Kerr, pp. 4 and 5) He allowed God's sovereign laws to be broken in Wittenberg, or public order to be disturbed, by irresponsible egotists or

by fanatics with private spiritual hunches, no more and no less than Calvin allowed it in Geneva or John Knox in Scotland. He would have approved with all his heart the Westminster Confession's definition of the final court of appeal in all matters of religious judgment, not private reason and conscience standing by themselves, but: "the Holy Spirit speaking through the Scripture and echoed by the Amen of the regenerate reason and conscience inwardly guided by the same Spirit." What he claimed for himself, and what he granted to others, then, was a right to be exercised only rarely and with great reservations, after grave heart-searching and long, prayerful wrestling with the meaning of God's Word and God's Will: the right to stand alone if need be, with God's truth and God's Spirit against a whole "world with devils filled": the right to say, after a long, responsible search for that truth with the aid of that Spirit, "Here stand, I, I can no other, so help me God."

Protestants must admit that this right of private judgment has led us into a lot of trouble. It has caused us to split, and split, and split again, like a mass of quicksilver dissolving into little droplets, on issues that often could have been ignored as trivial, had they not been defended by some stubborn, conscientious individual ready to defy the whole world, rather than compromise one iota of his cherished convictions. Can all of these opinionated little Luthers have been equally guided by the Holy Spirit in their mutually inconsistent interpretations of the Bible? Our Catholic friends present us with a pretty problem when they ask us if it can be one and the same divine Spirit that leads Protestants to so many utterly different conclusions when they try to decipher the meaning of the Bible without the Church's help and guidance. Can God contradict Himself to that extent? For my part, I do not think so, and I have become more and more convinced, every year I live, that the Protestant layman is apt to go seriously astray in his private interpretations of the Bible unless he gets a good deal of guidance from the professional clergy, as the Catholics have always insisted. I was much impressed, at the Madras world missionary conference, by the insistence of experienced missionaries upon what they called "a sound tradition of Biblical interpretation" as the first essential for a sound indigenous Christian movement in a new country. Without that, a new movement is almost certain to run off into fads and fancies.

When all is said and done, however, we cannot possibly give up our Protestant right of private judgment as a court of last appeal. We may assert it more modestly than our fathers. We may be readier than they to admit that we may be in the wrong, or only half in the right, even when the truth looks to us most clear and indubitable. We may acknowledge that it takes many minds besides our own, each supplementing and correcting

the others, to figure out the whole meaning of God's Word, and convey the full witness of the Holy Spirit. But by the same token, we must demand for our own insights the tolerance and respect that we grant to others. No man has the right to hide his candle under a bushel. Unless he expresses his honest judgment, fully and candidly, even when the majority is against him, he robs his church and his nation of the most essential service he can render. If all men become too timid to raise their voices and protest, the church or the nation may become blinded with pride, and fall into calamity. We may thank God that in our own day the right of private judgment has been freshly vindicated by our Protestant brethren in Europe against every attempt of the totalitarian State to hush it up. Berggrav in Norway, Munk in Denmark, Kraemer in Holland, Boegner in France, Niemoeller in Germany, and many others like them, have spoken the truth as they saw it, at the risk of their lives and some of them literally at the cost of their lives. Looking at such men, we know that they are the salt of the earth, and we highly resolve not to allow our own salt to lose its savor.

II. *Justification by Faith*

This is the doctrine which for Luther expressed the whole Christian Gospel in a nutshell. All the other principal Reformers agreed with him; they called this "the material principle of the Reformation," the sum and substance of New Testament Christianity, to which they hoped to call the Church back. Justification by faith, salvation by trust in God, not by any moral effort or "good work" which the human will can put forth, was the central positive teaching of John Calvin and John Wesley, as truly as it was Luther's.

When we examine Luther's own words on this great theme, we see that he has often been grossly misinterpreted. He never said that a man might be saved by believing correct doctrine—reciting his Cathechism without a mistake, and never questioning anything in it. Faith that saves is for him a living trust in God that goes on board of God like a passenger on a ship. "He who does not believe," he says, "is like one who must cross the sea, but is so timid that he does not trust the ship; and so he must remain and never be saved, because he does not embark and cross over." (Kerr, pp. 99, 100) Neither did Luther mean to suggest that good moral conduct played no important part in the life of the Christian. "Our faith in Christ does not free us from works," he says, "but from false opinions concerning works, that is, from the foolish presumption that justification is acquired by works. For faith redeems, corrects and preserves our consciences, so that we know that righteousness does not consist in works, although works neither can nor ought to be wanting." (P. 103) Faith in other words is the first essential step in godliness, which admits God Himself into our lives,

to work in us (pp. 105, 106). Until this happens, the moral life is all stress and strain and confusion; as soon as it happens, the principle of a new divine life is implanted in us, which grows like a seed, and *must* bear fruit if we give it room in our hearts to grow.

This great Protestant teaching has largely been perverted and lost in modern times, but it was never more needed than today. Conservatives have perverted it to mean that if you believe all the articles in the Creed, your eternal destiny is secure. Liberals, reacting against this, have insisted that good character is the essential thing in the Christian life, and they have exhorted us so constantly and so strenuously to be good, be good, be good, that the very thought of going to Church and being told again to be good, fills us with weariness and discouragement.

The truth is, that our world has such an overwhelming need of more goodness, at the present day, that we shall fall into despair and fail to do our part unless we can relearn the old fashioned art of casting our burdens on the Lord, which our Protestant forebears knew so well. Raymond Fosdick has said in his New Year's message to the *New York Times,* "The emergence of the atomic bomb requires an advance in ethical and moral standards far greater and more immediate than the human race seems at this moment capable of making." The sober fact is that the human race is psychologically incapable of making this desperately needed moral advance, just by spitting on its hands, gripping the obstacle, and heaving away. Only if God can be admitted to our souls, as the One Whose power enables us to do the impossible, the One on whose sufficiency we cast our insufficiency, can we face the awful state of the world, and our own awful responsibility for it, without cracking up emotionally and succumbing to a kind of moral paralysis. Either we shall be saved by faith, like Luther; either we shall get on board of God and cross over the sea of troubles that confronts us, or we shall not be saved at all. We shall be left shivering on the shore of human helplessness, with the sea still heaving forebodingly between us and our hopes, as the gangplank is drawn in and the great ship moves off without us.

III. *The Freedom of the Christian Man*

By common consent, Luther's treatise on *Christian Liberty* is his most classic utterance. Of all his works, it "dates" least. Addressed to the Pope, and written in a sincere attempt to put an end to strife by stating quite simply what all true Christians must surely agree upon, it is full of invincible good will, from first to last. Let us listen to what it teaches:

> "I set down first these two propositions," says Luther, "concerning the liberty and the bondage of the spirit:

"A Christian man is a perfectly free lord of all, subject to none.

"A Christian man is a perfectly dutiful servant of all, subject to all."

That is to say, when a Christian has made his peace with God, there is no human authority, no form of human oppression, that can ever break his spirit or reduce him to captivity by compulsion. Inwardly, he is free, where freedom matters most, no matter what may happen to his goods, his kindred, or his body. But while there is no man who can take him captive, he feels a free desire to love and serve every man, even his enemeis and oppressors, out of gratitude to God, Who has treated him better than he deserves, and Who can be repaid for such kindness only as a man turns about and serves his neighbors as generously as God has served him.

"For a man does not serve that he may put men under obligations, he does not distinguish between friends and enemies, nor does he anticipate their thankfulness or unthankfulness; but most freely and willingly he spends himself and all that he has, whether he waste all on the thankless or whether he gain a reward. For as his Father does, distributing all things to all men richly and freely, causing His Sun to rise upon the good and the evil, so also the son does all things and suffers all things with that freely bestowing joy which is his delight when through Christ he sees it in God, the dispenser of such great benefits." (Kerr pp. 117, 116).

The great difficulty with Luther's doctrine of Christian liberty was that freedom was limited to the inner life of the individual, and his private, intimate relations with other individuals. Luther was very jealous of this private sphere of freedom, and kept his followers from imposing any such restrictions upon one another's personal freedom as the Calvinistic "blue laws" of Puritan New England later imposed. But where the Calvinists were strong, in attacking public tyranny, and asserting the sovereignty of God in these wider spheres, Luther was weak. In all matters of earthly government, he accepted the authority of the German princes as supreme, even when it was unjustly exercised, and he distinguished the kingdom of this world from the Kingdom of God as a Kingdom of "wrath and severity," in which no mercy was to be asked or expected, but "only punishment, repression, judgment, and condemnation for the suppressing of the wicked and the protection of the good." (Kerr, P. 213).

Luther's refusal to extend Christian liberty beyond the private to the public sphere was probably due to his acute fear lest the principle should prove subversive of all order if it were not severely restricted. He had hold of an explosive idea, and he knew it; perhaps in a vague sort of way he had a premonition of the French and Russian revolutions, which were already implicit in his religious revolution, and he knew the world was not ready

for them yet. When the Peasants' Revolt broke out, his position was really tragic, and we must all sympathize with him. So long as there was any chance of settling the dispute peaceably, he pleaded the cause of the peasants with the nobles; but when civil war actually broke out, he decided that the revolt had to be suppressed. Suppose that the peasants had overthrown the nobles—what then? Germany might have been reduced to confusion, the Catholic armies might have moved in from the South, and the Reformation itself might have come to a bloody end. For the sake of saving spiritual freedom, Luther postponed the extension of its implications to the political and social spheres.

This has had an evil influence, of course, on the later history of Germany. My tutor at Marburg used to cite Bismarck and von Hindenburg as perfect examples of the inconsistent type of character which Luther's unsatisfactory compromise tended to produce; in private life, generous and warm-hearted; in public life, hard as nails. There is no doubt that Luther, in this sense, helped prepare the way for Hitler's triumph, since he had schooled his followers never to resist government in matters of public policy. But he also prepared the way for the Confessional Church to put up the only effective resistance Hitler ever encountered in Germany. When the Synod of Barmen said, "Disobedience to a church government which governs in a manner contrary to God's Word is obedience to God," it was following good Lutheran precedent, defending the inner citadel of the Kingdom of God against any intrusion of tyranny from the outer, worldly sphere. The best news that has come from Germany since the war is that the leaders of German Lutheranism, taught by their bitter experience with Hitler, have at last decided to extend the meaning of Christian liberty to the public sphere, realizing that unless they check tyranny in that outer realm, as Calvinists have always sought to do, it will be hard to prevent it from invading the inner realm sacred to religion. It may be said, then, that Luther's doctrine of Christian liberty is not only "living still," in the land of his birth; it is more alive than ever before.

In our own country, the great need is to extend the meaning of Christian liberty to the economic sphere, but to do it in such a fashion that religious and civil liberties are not sacrificed. Oscar Jaszi once remarked that the world is now full of people willing and eager to sell freedom of the head in exchange for freedom of the stomach. Freedom from want, freedom to eat, must surely be extended to the whole human race in the name of Christ. But if we lose the inward freedom which Luther won for us long ago, in the effort to gain economic freedom, the price will be too high. Religious liberty is the root and source of all the other liberties; if it dies, all the other liberties die, too.

IV. *The Priesthood of All Believers*

It is sometimes said that Protestants believe every man is his own priest, needing no mediator of any kind to stand between him and God, except perhaps Christ, the great High Priest. If this be the meaning of the priesthood of all believers, then that doctrine is simply not true, and Protestants ought to abandon it for the good of their souls. "No man hath seen God at any time; the only-begotton Son Who is in the bosom of the Father, He hath declared Him." It is by the mediation of the divine humanity of Christ that the invisible God becomes near and accessible to human needs; and it is by the mediation of other Christians that Christ (now invisible) becomes real and powerful today, as a redeeming force in our lives. Brush aside all mediators, all interpreters, all priests, all reconcilers between God and the soul, and the soul simply loses connection with God. Of all the nonsense ever talked, this about every man being his own priest is the worst.

But that is not what Martin Luther meant by the priesthood of all believers. He meant that we were all priest to *one another,* laymen and clergymen alike, without distinction—a very different matter. He had a profound sense of the need of a Christian fellowship or *Gemeinde,* as the medium in which the Christian life was nourished; and he thought of each Christian as a unique member of that spiritual body, ministering some particular blessing to the other members better than anyone else on earth could do. "Therefore we are all priests," he says, "as many as are Christians. But the priests, as we call them, are ministers chosen from among us, who do all they do in our name." Every layman, he insists, has the right and duty to volunteer like Isaiah, whenever he sees any need that he can fill. Every layman has the right to preach the Word and administer the sacraments; but these central ministers of the church, being the "common property of all," may be exercised only "by the consent of the community"—which is the meaning of ordination. (Kerr, pp. 137-142).

How has it fared with this last of our four great Protestant teachings? Is it "living still?" I think we must confess that it has suffered a great decay since the time of Luther, though the Quakers and the early Methodists did much to keep it alive. In too many parishes today, the laymen act as if they were all simply sheep to be fed, and there were just one man doing the feeding—one man to serve as pastor, prophet, priest, king, apostle, all at once, exhibiting in one career Christian, so to speak, all the diverse spiritual gifts which the New Testament attributes to the whole body of Christ. It is ridiculous, and it is killing the Church.

It is possible, however, that the grave responsibilities which have fallen on the Church in this age of world reconstruction may be bringing the idea of the priesthood of all believers back to life with new vigor. One evidence

of this is the Iona Community in Scotland. This body of laymen and ministers, living every summer in community on the island of Iona, protests vigorously against the idea that the minister should be a "solitary priest," on whose "solitary shoulders lies the whole burden of Sunday worship and parish nourishment." And it hopes to reproduce in Scotland something of the lay enthusiasm which swept Germany in Luther's day, when "every profession became holy; the carpenter, the lawyer, and the fisherman, all became apostles again to fulfill their ministries to God through their calling," when after communing at the Lord's Table, all united in carrying the Gospel in word and deed to a needy world. The World Council of Churches, again, in its inspiring program for European reconstruction, banks heavily upon a revival of lay priesthood. "To leave these immense tasks to overworked pastors as a spare-time occupation," says the World Council's general secretary, "means to take neither the pastoral duties nor the new opportunities seriously. . . hopeless undertakings if the Christian ministry remains—as it has become in so many Churches—an exclusive privilege and duty of the ordained pastors, and if these pastors continue to be 'men of all work.' The Churches will have to rediscover the full meaning of the diversity of gifts and the diversity of ministries which St. Paul considers characteristic of the Christian community." In Holland, Belgium, Germany, Czecho-Slovakia and many other European countries, ecumenical centers have now been established, where laymen are being trained for diverse ministries suited to the urgent needs of the reconstruction task. Let us hope that the same great idea will spread to this country. It must, if Christianity is to advance again in America, instead of losing ground. Whenever Christianity really advances in force it is on the feet of consecrated laymen, who have recaptured the idea of the priesthood of all believers.

We have reviewed four great Protestant convictions, and found that they all are "living still." That does not mean necessarily that Protestantism, as a whole, is in a state of health. In many respects it is not; and it is even probable that when the ecumenical movement reaches its full development, a new word may be needed to describe the type of Christianity we shall then profess. But this post-Protestant form of Christianity, whatever it may be called, will mark a retreat and not an advance. I believe, unless it carries over into the new era the four cardinal points of Martin Luther's faith; the right of private judgment, justification by faith, the freedom of the Christian man, and the priesthood of all believers.

The Status of the Warrior In the Rig Veda

Herbert H. Stroup

Of the living religions of the world, Hinduism, more than any other concerns itself with a permanent warrior class. No sacred scripture of any other living religion refers so often to the warrior as does the Rig Veda of Hinduism. The Rig Veda, therefore, is a fruitful area of sociological investigation on the subject of war. It is the richest religious source book on fighting.

In order to gain a fuller appreciation of the position of the warrior in the Rig Veda, it is necessary both to give a general survey of the caste system as it exists in Hinduism, and to show the place of the Rig Veda among the sacred scriptures of that religion.

Hinduism is the most ancient organized religion in the world. More than any other living religion it has always been confined to the country of its origin. In recent years it has been confronted with two strongly missionary religions, Islam and Christianity. These religions have made substantial inroads into the constituency of Hindusm; nevertheless, it is still the third largest religious grouping in the world. Also, Hinduism has given birth to more religions now alive than any other in human history; Jainism, Buddhism, Sikhism.

The most unique aspect of Hinduism (as of India) is its system of caste. There are four main historic castes. Caste members must follow their hereditary occupations, must refrain from marrying and even from eating with members of other castes. Arranged in successively subordinate position, the major castes are: Brahmans, the priestly and intellectual class; Kshatriyas, the rulers and warriors; Vaisyas, the common agriculturalists and artisans; and the low-caste Sudras. The process of subdivision has become so extensive that there are now fifty-eight major castes, proper, and over two thousand mutually exclusive sub-castes.

The caste system, particularly as it related to the four major castes, is historically and voluminously described in the sacred literature of Hinduism. More than ever, scientific scholars are recognizing the important advance which has been made in recent years in the understanding of social relationships which a direct study of the sacred scriptures of the various organized religions can provide. A system of caste, like other social phenomena, must

be viewed in its historical perspective. In the case of India, it can best be seen in the sacred literature of Hinduism.

Hinduism has developed at least six different types of religion, which have been embodied in sets of documents. These together constitute the sacred scriptures of Hinduism. They are all written in the Sanskrit language which is the forebearer of most of the modern Indo-European languages. The six sets of religious literature are:

1. The Four Vedas: early nature worship (before 1000 B.C.)
   a. Rig Veda or Psalms
   b. Yajur Veda or Sacred Formulas
   c. Sama Veda or Chants
   d. Atharva Veda or Charms
2. The Brahmanas: priestly Hinduism (1000-800 B.C.)
3. The Upanishads: philosophic Hinduism (800-600 B.C.)
4. The Laws of Manu: legalistic Hinduism (about 250 B.C.)
5. The Bhagavad Gita: devotional Hinduism (about 1 A.D.)
6. The Epics and Puranas: popular Hinduism (1-25-A.D.)

The caste system as a rigid and permanent social control is not evident in Hinduism's sacred literature until the period of the Brahmanas. There is one, and only one, mention in the Rig Veda of the caste system, but this without doubt is an interpolation of a much later origin. In this passage, Indian society is compared to the various organs or functions of the primeval Person:

> "When they divided the divine Person, how many portions did they conceive?
> What are his mouth and arms called? What are his thighs and feet called?
> The Priest was his mouth, of both arms the warrior was created.
> From his thighs came the toiler, and from his feet the Sudra was produced."[1]

Thus an unknown Brahmanic poet attempted to give cosmic proportions to a then rapidly solidifying caste system. From the analogy he drew, it is apparent that he was a member of the priestly class and that he was trying to justify cosmically the superior position of his group. That this passage is of much later origin than the Rig Veda is evident primarily on technical grounds. Moreover, it clearly shows a form of society which was totally alien to that depicted in the Rig Veda, but which was in complete harmony with that of the Brahmanic period.

Although there is no formal division of society reflected in the Rig Veda which may be described as a caste system, nevertheless, there is social differentiation of function. Each person fits into a divine, pre-ordered plan which involves social division, and all work together harmoniously. There is no need for any specific human controlling will in that society.

India of the Vedic period knew many occupations. The Priests were the highest in the human order, according to the Rig Veda. They are even besought "as gods themselves, the ways of gods following."[2] We may conclude, however, that the priests were much less powerful than the priestly written Rig Veda avers. For the Rig Veda describes that period of Indian history when the northwestern section of the country had been overrun by foreign, migrating tribes of light skinned people. And, as we may imagine, these light-skinned invaders found success more because of their prowess in combat than because of their religion or skin differences. The fact that the priests needed to claim such an exalted origin and association, that is, with the gods, is sufficient proof of their otherwise insecure position.[3] They were constantly obliged to remind the warriors of the priest-share of the spoils:

> "When with the glory of your chariot you travel, when you go speeding like the priests of men,
> Give good horses to the sacrificers; may we, O gods, gain our share of riches."[4]

Moreover, the priests taught that the success of the warrior in battle was dependent upon his liberality to the gods (priests).[5] A need of religious sanction for material gains is evident in one hymn to Agni, the god of fire, where there is a striking mixture of requests by a warrior for "a hundred oxen, all of speckled hue," and the recognition of the god's "lofty rule like the unwasting sun in heaven."[6]

The whole economy of Vedic society revolved about the warrior. The more peaceful occupations were never secure unless the warrior was able to keep the dark-skinned indigenous inhabitants of the Punjab in subjection. Even the priests were dependent upon the spoils of the raiders.[7]

The real importance of the warrior in Vedic society is evident in the conception of deity of that period. Religions most intimately associated with nature and more developed than animism easily reveal anthropomorphic conception of their deity or deities. Such is the case in Vedic Hinduism: the gods are projections of human beings, groups, qualities of nature and men. Vedic religion shows clearly that Hinduism has always been non-pacifistic, even in the official sanction of its conception of deity. The gods are responsible for human valor; they take part in battles among men; later they fight among themselves; they fight against the gods of the foreigners. Indra is the chief of the Vedic deities.[8] He was constantly called upon as the god who offered protection:

> "From near or far may Indra, the mighty giver of aid, come as our protection.
> Lord of men, armed with thunder, helped by the strongest men, slaying his enemies in conflict, in battles."[9]

His attributes indicate that he is a lover of battle and the favorite of the warriors.[10] In the case of Indra, as with other deities, the warrior is given a certain type of cosmic justification and glorification.

Indra is called upon by the poet to stand by the worshipper in his sacrificing and in his battles.[11] Again, the gods are thought to be helpful in two respects; in consoling the grieving individual, and in winning spoils in combat.[12] Indra will help in the "strife for kins" and "at home reveal rich opulence."[13] The gods are especially friendly with those who fight.[14] Although Vedic life was deeply permeated with a type of religion, nevertheless, one can safely say that the pre-eminent concern was fighting, upon which even the existence of the priesthood depended.

We may conclude that the Rig Veda attests to the supreme power of the warriors, in this period, even though the priests claimed superior rights. This situation continued until the following period, that of the Brahmanas, when the priests gradually gained unconditional power. The Upanishads of the period following the Brahmanas represent the attempt of non-priestly classes in India to formulate a type of religious philosophy wherein the necessity for a priesthood would be largely eliminated.

The basic division of Vedic society was, as in every country which has experienced invasion, between the conquerors and the conquered. Some scholars think that this distinction is sufficient to explain the later development of the caste system. It certainly is a significant factor. There are, however, more factors involved in the development of Indian caste than this important and necessary one.

The Rig Veda clearly reflects a society which knows and respects the power of physical force. There was no unified or stratified social system in the strict sense of the term. The problem of making themselves secure in a new land troubled the Aryamen. Following the invasions when the raiders became secure, more was made of color distinctions and less of actual armed superiority. A sort of radical superiority theory was espoused by the leaders and accepted by the masses, and this theory took the place of the physical force.

There are many passages in the early hymns of the Rig Veda which show the hatred of the invader for the aboriginal inhabitants of India. In one hymn the difference seems to be over sacrificial practices. This means in its wider scope that the invaders were disdainful of the religious activities of the aborigines and thought themselves to be superior for that reason. The settled people in India were "godless."[15]

The Aryamen had a profound respect for law, both cosmic (or natural) and moral. They believed that law is eternal,[16] that the gods received their mighty powers through law.[17] The indigenous people of India were bar-

barians to the Aryamen. The dusky aborigines did not know law; they were lawless people.[18] The gods fight against the lawless and thereby "uphold the mighty law."[19]

Again, the basis of the invasion was avowedly for plunder. Thus, the aborigines were not thought of as being inferior or superior, but simply as enemies that refused to give over certain material objects. Seemingly these early Aryamen were not primarily motivated by ideas. At a somewhat later time they fought presumably because their enemies had darker skin, but not in the early Vedic period. Sometimes the two strains of lawlessness and plunder are intimately interwoven as in an early hymn to Indra:

> "Thou Hero, winner of plunder, who can speed the chariot of warriors,
> Burn, like a lamp with a flame, the lawless enemy, O Conqueror."[20]

Another passage of the Rig Veda suggests that the invaders fought against the inhabitants of India because they hated the pretense of those who had great riches while they had none—the familiar story of the "haves" and the "have nots."[21] The enemy "deems himself to be immortal," that is, the enemy thinks himself to be the perpetual owner of his riches.[22] There is no conception of a personal immortality or survival of death in the Rig Veda.

The Aryamen loved a good fight. Most of the Rig Veda, although it purports to be a religious manual, is concerned with the struggles of the Aryamen against their enemies. The Aryamen did not only pray for themselves. They prayed for prosperity "vast and exhaustless," and also that the gods might "strengthen therewith both the hatred of the Aryamen *and their enemies,* and let the might of Nahushas (neighboring enemy tribes) be great."[23] Indra, one of the chief deities of this period, was responsible for the slaying both of the Aryamen and of their enemies:

> "Both groups, Indra, of opposing warriors, O Hero, both the Aryamen and their enemies,
> Hast thou struck down like trees with lightning well-directed, thou killest them in fight, thou manly Chieftain."[24]

There is some suggestion in the Rig Veda that the priests may have had enemies among both the Aryamen and the aborigines. Indra-Agni (a combination of the gods, usually implying super power) are besought by the priests thus:

> "The strong Ones, scatterers of enemies, Indra and Agni, we invoke;
> May they be kind to one like me.
> They kill our Aryamen enemies these Chiefs of heroes; they slay our Dasa (enemies of the Aryamen) enemies,
> And drive away all our enemies."[25]

The Aryamen felt their enemies to be strange. They worshipped different gods, they possessed unequal amounts of riches, they were loyal to different kinds of laws, they also felt that they were different in physical appearance (aside from the color of the skin). Occasionally reference is made to the inferior combative qualities of the aborigines. And in one passage the aborigines are said to be "bull-jawed" which is a somewhat polite way of equating the enemy with the lower forms of animal life (a practice well known in our day).[26] The strangeness which the Aryamen felt toward their enemies is aptly summarized in a late hymn:

> "Around us is the enemy, riteless, void of reason, inhuman, keeping alien laws.
> Confuse, thou slayer of the enemy, the weapon which this enemy uses."[27]

Some time after the Aryamen had conquered the indigenous people of India, a theory of racial superiority was developed which took the place of former physical force. As the later poets looked back on the heroic struggles of the Aryamen, they explained their success wholly in terms of biological or racial superiority. The color of the skin had something to do with the success of the Aryamen:

> "Day upon day, far from their homes, he (Indra) drove them alike, those darksome creatures.
> The Hero slew the meanly-heckstering enemies where the waters meet."[28]

The lighter skin became a badge of purer racial origin. Credit for the conquest in later times was given to the mighty Thunderer, Indra, "with his fair-complexioned friends." They "won the land, the sunlight, and the waters."[29] Indra "drove the dusky brood away."[30] The Aryamen are compared to the sons of Manu, in one passage which indicates that they are men of the highest order, par excellence:

> "Indra in battles helps the Aryamen who worships; he hath a hundred helpers at hand in every fray, in frays that win the light of heaven.
> Plaguing the lawless he (Indra) gave up to Manu's seed those of dark skin;
> Flaming, as it were, he burns away each greedy man; he burns the tyrant."[31]

So it was that the conquerors substituted a theory of original superiority which they themselves believed (from all the indications which the Rig Veda gives) and which the indigenous people later seemingly accepted.

REFERENCES TO THE RIG VEDA*

[1]10.90.11-12.
[2]3.8.7b.
[3]1.180.7.
[4]1.180.9.
[5]1.122.8-10.
[6]5.27.
[7]1.84.
[8]1.131.1.
[9]4.201; also 4.21.
[10]2.11.18.
[11]4.20.2.
[12]4.21.8.
[13]10.38.1.
[14]4.24.6.
[15]2.26.1.
[16]1.1.8.
[17]1.2.8.
[18]1.32.4.
[19]2.23.17.
[20]1.175.3.
[21]2.11.2.
[22]2.11.2.
[23]6.22.10 italics mine
[24]6.33.3.
[25]6.60.5-6.
[26]7.100.4.
[27]10.22.8.
[28]6.47.21.
[29]1.100.18.
[30]1.101.1.
[31]1.30.8.

*Note: The first number in each quotation reference indicates the book of the Rig Veda, the second reference indicates the particular hymn within the book, the third reference or number indicates the verse of the hymn.

Active Social Action!

(A Report to the Seminary Union and to Alumni)

Leonard McIntire

When peace was declared on August 14, 1945, seminary students were as happy as the parents of those who served in the armed forces on foreign soil. Like everyone else, we had been living under tension. News of that event brought us the sort of release that is experienced as inner joy and thanksgiving. But that was not all, for it was followed by a period of intensely sincere interest in the problems facing the hungry masses of individual personalities in devastated areas. We wanted to do something. Some of us made a special effort to reveal the distressing situation as we found it described in current news periodicals to the congregations we serve. It found a prominent place in our prayers. Then, near the end of the summer semester we found that there would be a small surplus in our budget. Our balance of $40.00 was divided between the W.S.S.F. and the Community (Oberlin) War Chest Drive. Some were proud of what we had done but others had a different idea. Servants of Christ were giving only that which was left over to help those who had suffered much.

Planning for this winter term the Social Action Commission members determined that we should give not less than twice as much as in the previous term. Yet that was not much for young social prophets to do: just giving without doing. That was merely passive social action! Not content we looked for a more direct avenue of service.

Returning from his week-end of service in a Cleveland church one member of our Commission reported a stirring message which Dr. George P. Michaelides of Schauffler College had given to his youth group. There was the opportunity we sought; there was the challenge we needed. Dr. Michaelides had told of the conditions in Greece as he knew them. His mother and sister who lived in Athens had endured the difficulties imposed by war. Their letters were sufficient; he could interpret the situation because they came from his home. In one of these his sister, Miss Sophia Michaelides, made a request for help not only for herself but for the entire teaching staff of Pierce College, of which she is a member. The unselfish plea she made in this letter dated May 8, 1945 is worthy of the attention of every citizen:

> "While I realize that my friends want to help me, I also realize that I am not the only one who needs help. My school associ-

ates come under the same category. They belong to that respectable, self-denying, wholesome type which survived the war, and which has contributed a great deal to keep things straight in their circle. I cannot forget them! I cannot be the lucky exception. I prefer to share with them what I can. I suggest therefore, that all my friends . . . undertake a project for the school teachers.

. . .

"We are forty-two teachers, thirty-four women and eight men. We need everything by way of clothing. Everything! Perhaps you could try to prepare a package for each with say: a face towel, a pair of stockings, a slip or pair of bloomers, a skirt and a pull-over. Even a handkerchief will be welcome. Things are so utterly unapproachable here that anything—any little thing—will mean so much."

Confronted with this challenging opportunity no member of our Commission turned a deaf ear. The cry that Dr. Michaelides was sounding became our responsibility. Known to many of us as an occasional visiting professor, he is considered a close friend of the School of Theology. Personal interest developed. Dr. Michaelides' eight weeks with us last summer were remembered. A definite course of action lay ahead of us: find out what could be sent; get it; and then send it as soon as possible.

It was soon discovered that only eleven pound gift parcels could be sent to individuals. A list of allowable contents came from Fellowship of Reconciliation offices. Tariff regulations restricted many items. Postal rates were high. Nevertheless, the Seminary Union allotted the Commission $80.00 in order that at least one box of food and clothes might be sent each member of the faculty of Pierce College. Our plans and a detailed list of articles to be received were mimeographed and distributed during December. January 7-21 were the dates set for our campaign. A basement room in the south end of Bosworth Hall became our collection center. Appeals were made in the churches we serve. Contributions began to come in. Although slow at first, they mounted considerably by January 21. During the following week the process of inspecting and assorting the clothing was accomplished. Then some needed cleaning and others repairing . . . finally the job of packing.

The campaign was a success. Approximately two hundred pounds of clothing and shoes, a majority of which is women's apparel, about one hundred pounds of canned goods, some soap and other miscellaneous items have been received as well as cash contributions of $20.75.

A majority of the funds available for our project have been used for shipping and customs brokerage. Through Greek War Relief Association, Inc., it was possible to send clothes, shoes and dry-packed foodstuff in bulk shipment rather than the small gift parcels that were planned at first. Re-

strictions on the latter have also been relaxed so that it is now possible to send forty pound boxes of food to individuals. Those things which could not be included in the bulk shipment because they were not covered by the general export license of Greek War Relief Assn. will be sent in these smaller boxes.

We are happy to have had the cooperation of students and faculty in this project. We believe, however, that our report should not be concluded without recommending that some social service project be supported by the Seminary Union during each school year. Throughout the semester our project has enjoyed the interest and concern of nearly every student; it required the cooperation of all, and it gave the Seminary Union a definitely constructive program. It is our prayer that we have not failed to accomplish our goal: to render at least a token of aid to a few of those who have endured hardships for the cause of higher education. It is our understanding that Pierce College is the only school to have survived the internal upheaval of social conditions in Greece. To its forty-two teachers and Miss Katherine McElroy, its director, we have already sent greetings and have endeavored to express our appreciation for their service to the people of Greece. While they have been advised of our shipment no answer has been received as yet. In the meantime we will have faith that our efforts to respond to this situation have not been in vain, and that our used clothing may find a better use than we could have given it.

THE SOCIAL ACTION COMMISSION

Leonard McIntire, Chairman	H. G. Knox
Robert Bricker	Charles Newcombe
Trent Davidson	Stuart Olbrich
Raymond Gaylord	Ted Rodd
Myron Glick	Frank Reeder

Seminary News

At the end of the Winter Semester the Navy surrendered its claim upon the facilities of Oberlin for the training of Navy and Marine personnel. Thus a most interesting and yet brief chapter in the history of Oberlin has been concluded. The colorful Navy V-12 unit arrived in July 1943 and at one time had 750 men on the campus. With their leaving the Theologs return to their former place in the Quadrangle dormitory.

An interesting sight in Oberlin these days is the "Trailer City" containing some fifteen army trailers which have been secured to house some of the returning veterans and their wives. The location of the "Trailer City" is south of Noah Hall and directly in back of the Physics Building. It is expected that more trailers will be secured next summer to meet the increasing demand.

Dr. Clarence T. Craig will be on leave from the campus during the Spring Semester to travel on behalf of the New *Revised Standard Version of the New Testament.*

Dr. Francis W. Buckler, *Professor of Church History,* has returned to the campus. Mr. Buckler has been in England for the past two semesters.

Dean Thomas Graham recently announced that there will be no summer courses offered in the School of Theology this year. The Seminary will go back on the two semester basis beginning with the fall term around the first of October. This policy is in keeping with the passing of the war time emergency demands upon seminaries and the return to peace time programs.

Guy Perry, senior in the School of Theology, took the championship in the bowling tournament of the College this winter. In addition to winning the Men's Singles, Guy also had the highest score to take the individual scoring honors.

Alumni Notes

N. E. Escott (B.D., '30, S.T.M., '37), has left Steubenville, Ohio to go to the First Congregational Church in Goshen, Indiana.

Jerry Newcomer (B.D., '42), has resigned as pastor of the Pilgrim Congregational Church in Elyria, Ohio, to go to Evanston, Illinois, as Assistant to Dr. Hugh Elmer Brown in the First Congregational Church there. *Richard Lehman,* senior in the School of Theology, succeeds Mr. Newcomer in the Elyria church.

Recent visitors to the campus were *Robert W. Wisdom* (B.D., '44), and wife who are on their way to Victoria, Brazil where they will work under the Methodist Mission Board.

Bertram Crocker (S.T.M., '36), is pastoring the Baptist Church in Massena, New York, after his discharge from the service where he served as a chaplain in the South Pacific theatre. Mr. Crocker has composed a number of hymn tunes, one of which he calls Denison, for *Still, Still with Thee.* This tune appears in a hymnal now in use in Australia.

Harry Griffiths (B.D., '39), has accepted a call to the First Presbyterian Church in Maumee, Ohio, after his discharge from the Chaplaincy. Mr. Griffiths spoke to the student body in a recent assembly meeting and gave an interesting account of his experiences in the service (to Oberlinites.)

Chaplain *Kenneth C. Bunker* ('28-'29), is now stationed in Japan.

Chaplain *John C. Whitcomb* (B.D., '44), is doing his part for the Navy aboard the USS Rockingham.

R. E. Lodwick (S.T.M., '45), and wife and two sons have returned to Jatai, Goiaz, Brazil where they have resumed their work under the Presbyterian Mission Board.

In addition to serving his church *Glenn F. Lockard* (B.D., '45), is also teaching in the High School in Danville, Ohio.

E. A. Hughes (B.D., '45), is working among the in-migrants in Cleveland under the Cleveland Church Federation.

Mary Grubbs (M.A., '45), has assumed her duties as Assistant Minister in the Congregational Church of Eugene, Oregon, where she is also the church organist, choir director, and director of youth and student activities.

James Trimble (M.A., '45), began his teaching duties at Anderson College in Anderson, Indiana last September.

Robert Bond (B.D., '45), was ordained by the Southwestern Association of Congregational Churches in Minnesota last December. He is pastor of the Federated Church in Sherburn. Both Mr. and Mrs. Bond are

teaching in the Week-day School of Religion there. Bob also dittos his sermons for the thirteen shut-in members of his congregation.

William H. Bailey (B.D., '45), was ordained to the ministry of the Presbyterian Church at the Federated Church in Fredericksburg, Ohio, where he is the pastor.

The Dean's Page

A Baccalaureate Meditation*

This is a brief hour but even minutes provide opportunity for long thoughts. This occasion marks the accomplishment of a significant part of the purpose for which you were born. If the mortality tables count for anything most of you have had one-third of your life's expectancy. How you handle the next third is a matter of high importance for you and for us.

Twenty-five years from now many of you will return for a class reunion. If your experience is mine that will be a searching and illuminating occasion. The twenty-fifth was the first of our class reunions I had the opportunity to attend. Many of those I met I had not seen in a quarter of a century. Our first formal gathering was an afternoon tea. When it was over I returned to the dormitory room to which I had been assigned and stood for a long time before the mirror to see whether time had really worked on me the changes I had seen wrought in others.

As the days of our reunion passed I was impressed by the havoc time had wrought. For the most part it was spiritual havoc because those who returned for our reunion had some of the marks of worldly success upon them. But there were lines in the faces and lights in the eyes which revealed deep losses.

I sat at breakfast with a man whom I remember as a lad whose ambition it had been to put into politics some of that idealism which he had felt they lacked. He had prepared himself with energy and care, and politics had done him well. After twenty-five years he had a city house and a country house, he drove a high powered car and he spent part of every winter in Florida. But there were ashes on his tongue. "I am a disillusioned cynic," he said. I asked him why and he replied "I was not in politics long before I discovered that if I were to get far I should have to play them as the elder statesmen did, and with them there was little room for idealism." He had let his vision go. He had lacked the courage to hold to that which had commanded his youth and when his courage failed all that was most worthy in him was lost.

I found some of my classmates who had kept their visions but lost their driving power. They had left college resolved to tilt against the obvious evils of the day. Then they had found themselves against the mass inertia of mankind, the crass stupidity which we all so often manifest and they had been slowly worn down. They had been exhilarated when they 'mounted up on wings as the eagle' but had lacked the patience for the pedestrian days. They had looked forward to a succession of thrilling combats with fiery dragons and they had found the necessity of life the removal

of mountainous obstructions with common spades. They were tired—tired liberals at forty-five, their lives already in the 'sere and yellow leaf.'

There were among my classmates the contented conformists. They had had much to begin with of natural talent and opportunity. Good measure had been added unto them. But it was good, not best, and they had become content. They were now knowing the best people, reading avidly the best sellers, playing bridge well and endlessly, dressing and eating and drinking as those who knew the fashions, being decorous in the right churches, regular at the polling booth, living by bread alone.

There was a measure of superiority, if not arrogance in their attitude. They seemed to say that all the world needed was that men should practice their virtues and live in their fashion. Had they not food, shelter and clothing, and what more did one need?

But in unguarded moments they seemed ill at ease. The material security they possessed was not quite enough to wall off those insistent urges of the spirit which called for words from the mouth of God.

There were others, thank God, who were still the chronic contenders they had been in college. Some of these had graduated with honors, and some by the grace of the faculty, but all of them were those, in Cicero's phrase, whose studies had followed after them. With eager and honest teachers they had early explored the wider ranges of truth, had learned to recognize the basic needs of life, to see the world of "friendly workmen" that ought to be. They had managed to make their youthful visions grow and glow. They had kept the patience to endure, the courage to condemn, the faith to believe as the marks of advancing age were on them that 'the best was yet to be.' Asking no odds of life, no place of prominence, no great assurance of security, they wanted only to live as 'those who pulled up thistles and planted flowers wherever flowers would grow.'

In the city states of ancient Greece it was not required that a man should take an oath of office as he took up the reins of power. However it was required that one, who at the end of his term was laying down the symbols of his office, should raise his hand and swear that with all his mind and heart and will he had been faithful to his state. Twenty-five years from now whether you know it or not the obligation of that oath will be upon you. Chronic contenders, contented conformists, tired liberals, disillusioned cynics—one you will be, but only one you ought to be. Therefore I charge you keep your eye upon your distant goal as you keep your hand upon your present task, that with unflinching courage, infinite patience and unclouded vision you keep step with those who do contend.

—T. W. GRAHAM.

*NOTE: This address was delivered to the graduating class of 1946 in Finney Chapel, February 23.

Books for the Minister's Library

Suggested by

CLARENCE H. HAMILTON

PHILOSOPHY OF RELIGION

GENERAL SURVEYS

AUBREY, E. E.: *Present Theological Tendencies.* New York: Harper and Brothers, 1936.

BURTT, E. A.: *Types of Religious Philosophy.* New York: Harper and Brothers, 1939.

KEPLER, THOMAS S.: *Contemporary Religious Thought.* Nashville: Abingdon-Cokesbury Press, 1940. (An anthology).

WIEMAN, H. N. AND MELAND, B. E.: *American Philosophies of Religion.* Chicago; Willett, Clark, 1936.

SELECTED REPRESENTATIVE WORKS

AMES, EDWARD S.: *Religion.* New York: Henry Holt and Co., 1929 (Pragmatic Theism).

BAILLIE, SIR JOHN: *The Interpretation of Religion.* New York: Scribner, 1933. (Ethical Empiricism).

BENNETT, JOHN: *Social Salvation.* New York: Scribner, 1935.

BERDYAEV, NIKOLAI: *The Destiny of Man.* London: Geoffrey Bles, The Centenary Press, 1937.

BERTOCCI, PETER A.: *The Empirical Argument for God in Late British Thought.* Cambridge: Harvard University Press, 1938.

BOODIN, J. E.: *Religion of Tomorrow.* New York: Philosophical Library, 1943. (Evolutionary Theism).

BRIGHTMAN, E. S.: *A Philosophy of Religion.* New York: Prentice-Hall, Inc., 1940. (Personalistic Idealism).

CALHOUN, R. L.: *God and the Common Life.* New York: Scribner, 1935. (Evolutionary Theism).

DEWEY, JOHN: *A Common Faith.* New Haven: Yale University Press, 1934. (Pragmatic Humanism).

ENGLAND, F. E.: *The Validity of Religious Experience.* New York: Harper and Brothers, 1938. (Cosmic Theism).

FRANK, ERICH: *Philosophical Understanding and Religious Truth.* New York: Oxford University Press, 1945. (Neo-Supernaturalism).

GILSON, ETIENNE: *God and Philosophy.* New Haven: Yale University Press, 1941. (Neo-Scholasticism).

GARNETT, A. CAMPBELL: *God in Us.* Chicago: Willett, Clark, 1945. (Ethical Realism).

HARTSHORNE, CHARLES: *Man's Vision of God, and the Logic of Theism.* Chicago: Willett, Clark, 1941. (Logical Theism).

HOCKING, W. E.: *Living Religions and a World Faith.* New York: Macmillan Co., 1940. (Religious Idealism).

HAYDON, A. E.: *Man's Search for the Good Life.* New York: Harper and Brothers, 1937. (Non-Theistic Humanism).

KRONER, RICHARD: *The Primacy of Faith.* New York: Macmillan Co., 1943. (Kantian Neo-Supernaturalism).

LYMAN, EUGENE W.: *The Meaning and Truth of Religion.* New York: Scribner, 1933. (Religious Empiricism).

LEWIS, EDWIN: *A Philosophy of the Christian Revelation.* New York: Harper and Brothers, 1940. (Neo-Supernaturalism).

MARITAIN, JACQUES: *True Humanism.* New York: Scribner, 1938. (Neo-Scholasticism).

MACINTOSH, DOUGLAS CLYDE: *Personal Religion.* New York: Scribner, 1942. (Religious Empiricism).

NIEBUHR, REINHOLD: *The Nature and Destiny of Man.* 2 vols. New York: Scribner, 1941. (Neo-Supernaturalism).

OTTO, MAX: *The Human Enterprise.* New York: F. S. Crofts & Co., 1940. (Non-Theistic Humanism).

OTTO, RUDOLF: The Idea of the Holy. New York: Oxford University Press, 1923. (A classic in Religious Empiricism).

TRUEBLOOD, D. ELTON: *The Logic of Belief.* New York: Harper and Brothers, 1942. (Religious Empiricism and Realism).

WIEMAN, H. N.: (With Walter M. Horton): *The Growth of Religion.* Chicago: Willett, Clark, 1938. (Naturalistic Theism).

WHITEHEAD, ALFRED NORTH: *Religion in the Making.* New York: Macmillan Co., 1926. (Cosmic Theism).

HISTORY OF RELIGIONS

BALLOU, ROBERT O.: *The Bible of the World.* New York: The Viking Press, 1939. (An anthology of scriptures from eight of the religions of the world).

HUME, ROBERT E.: *The World's Living Religions.* New York: Scribner, 1944. (An excellent descriptive handbook and guide to the vast literature on the subject).

MISSIONS

EDDY, SHERWOOD: *Pathfinders of the World Missionary Crusade.* Nashville: Abingdon-Cokesbury Press, 1945. (Biographical sketches of notable missionaries and Christian nationals of the past fifty years).

LATOURETTE, K. S.: *A History of the Expansion of Christianity.* 7 vols. New York: Harper and Brothers, 1937-1945. (Monumental and Authoritative History of Missions. Full bibliographies).

"The Madras Series," Presenting Papers Based upon the Meeting of the International Missionary Council, at Tambaram, Madras, India, December 12th to 29th, 1938. New York: International Missionary Council, 7 vols. 1939. (Important collective thinking by Christians from all countries on the world mission of the Church).

SOPER, EDMUND D.: *The Philosophy of the Christian World Mission.* Nashville: Abingdon-Cokesbury Press, 1943. (Comprehensive interpretation of the world mission and its contemporary tasks).

Book Reviews

Theology

HENRIK IBSEN: A STUDY IN ART AND PERSONALITY, *Theodore Jorgenson,* St. Olaf College Press, Northfield, Minn., 1945, 550 pages, $3.50.

This biography, like the autobiography of Cammaerts reviewed in the last number, is full of the stuff of theology. It fits in closely, of course, with the study of Kierkegaard, which my seminar is pursuring during the current term. Prof. Jorgenson makes it clear that Ibsen's study of Kierkegaard was never very profound, and that he had many other ideas in his profuse imagination, when he wrote *Brand,* besides those having to do with Kierkegaard's life and teaching. Yet to those wishing to know the concrete meaning of the "existential thinking" of Kierkegaard, and his distinction between the "ethical" and "aesthetic" stages on life's way, nothing could be more helpful than to read *Brand* and *Peer Gynt* in quick succession, and then read Jorgenson's fascinating account of how they were written. A great literary figure like Ibsen is a sounding-board for a wide era. In his life, he personifies all the struggles of his century, from Romanticism through Realism to what he, himself, called the Third Kingdom—a synthesis of Greek and Christian values very different from Hitler's Third Reich. (See *Emperor and Galileean* for the best statement of this ideal).

THE COMING GREAT CHURCH, *Theodore O. Wedel,* Macmillan, 1945, 160 pages, $2.00.

Canon Wedel, an Oberlin graduate now presiding at the College of Preachers, near Washington Cathedral, has contributed greatly in this book to the theological doctrine of the Church, as well as to the cause of Church Unity. He remarks correctly in his Introduction upon the paradox that Thomas Aquinas's *Summa,* written in the full flush of the power and unity of the Catholic Church, contains no doctrine of the Church, while our age, tormented in conscience over the diversity of Christ's Body, is beginning to articulate one. "The doctrine of the Church, in fact, may turn out to be the great rediscovery of our day of Christian history—Thanks to God's judgments, we have entered a new age, A bad conscience has at last been vouchsafed us." (Pages 1 and 2).

To the theological doctrine of the Church, neglected in his opinion by Protestants and Catholics, down to this day, Wedel directs Chapter II, "The Church of Christian Faith." One phrase particularly beloved of his fellow Anglicans, the Church as "the extension of the Incarnation," he uses only with great reserve, since he thinks it lends itself to Roman pretensions: a church so divine as to be irreformable and exempt from judgment. The New Testament phrases, "Body of Christ," "Bride of Christ," express the truth in this boastful phrase more modestly. But the main emphasis in Wedel falls upon the Old Testament conception of a corporate "people of God," "saving remnant," "covenant people," to whom the promises of God pertain collectively, in spite of all "stiffneckedness." The New Testament Church is like-wise a covenant people, *distinguished by the gift of the Holy Spirit.* The Holy Spirit is not a diffused, universal, immanent presence of God, as in much modern theology, but an *esprit de corps* derived from God and Christ, possessed by the community, giving grace to the members. A Church so endowed is "the Kingdom after Pentecost and before the Final Judgment. It is "the Kingdom *in history.* It has a missionary task to perform. It is the dragnet of Jesus's own parable, gathering 'of every kind.'" (Page 77).

In such a conception of the Church, Wedel sees the possibility of a final reconciliation of Catholics and Protestants. The ecumenical movement among Protestants, the liturgical movement among Roman Catholics, are an approach from opposite directions to this common ground. The "Coming Great Church" will be Protestant without be-

ing individualistic, Catholic without being proud or tyrannous or "quenching the Spirit." In the "fellowship of the Holy Spirit," there may yet be room for both.

—WALTER M. HORTON

New Testament

CHRIST THE LORD, *John Knox,* Willett, Clark & Co., 1945. $1.75.

The author of the moving little book, *The Man Christ Jesus,* has given us in these Ayer lectures a valuable supplement. He presents the centrality of Jesus in the New Testament under headings which are very happily chosen: he was remembered; he was known still; he was interpreted. Within this frame-work he discusses six important phases of New Testament study, the bearing of the tradition criticism of the gospels, the problem of the kingdom of God and the messiahship of Jesus, the nature of his ethics; the resurrection, Christology, and soteriology. In a short series of lectures it is obviously impossible to treat any of these with fullness, but the brevity enables the reader to follow the main issues without becoming lost in details. Personally, I find his claim that the Synoptics also assumed the preexistence of Jesus inconclusive. I may refer Oberlin men to my article in the winter number of *Christendom* where I elaborate on some convictions on that theme. But all will profit greatly by reading this stimulating presentation by a New Testament scholar who is at the same time an effective preacher.

THE SPIRITUAL GOSPEL, *W. A. Smart,* Abingdon - Cokesbury Press, 1945. $1.00.

All of the good popular books on the Fourth Gospel have been out of print for a number of years. This excellent interpretation of that gospel in a series of five lectures by the distinguished New Testament professor at Emory will help to fill the gap in our current bibliography. It is entirely modern in spirit, though it does not take into consideration some of the latest developments of Johannine study. It is religious in tone and should be stimulating to ministers. It will not take the place of larger works in the field, but should be a useful work to put in the hands of beginners. It does not indulge in over-simplification, but lets the reader see many of the subtleties of this remarkable gospel.

—CLARENCE T. CRAIG

Religious Education

THE MINISTER TEACHES RELIGION, *Frank Lindhorst,* Abingdon-Cokesbury, 1945. $1.50.

At a time when the work of the minister has become specialized—when the terms "preacher" and "pastor" describe major emphases of the minister's work—, it is to be expected that a book would appear on the teaching function of the minister.

This small book "concentrates on what the minister himself can do." This concentration is both a strength and a weakness.

It is a strength in that the author takes a narrow field and does a constructive task by considering concisely the objectives of the minister as a teacher, by teaching religion from the pulpit, by considering four age groups with which the minister serves as a teacher of religion, by analyzing the unique opportunities of teaching religion in the home, and by emphasizing the minister's function as a "teacher of teachers." The author treats the various topics both by analyzing what he believes needs to be done, but also by giving specific methods of practical suggestion for meeting the needs. In these ways the book is a definite help to the minister.

But the "concentration" of the book is a weakness. To read a book with the title of this one, and to find a major topic treated in a sentence or two (e.g. the relationship of the minister to the public school), to discover that in the treatment of another major topic that significant factors are omitted (e.g. in the education of teachers in the church school no mention is made of their selection or of the education of those who might be teachers), and to find major topics omitted (the specific nature of Christian education, and the distinctive role of the Christian church) is to be disappointed. Perhaps the reviewer expected too much from the title of the book.

This book has definite material to guide ministers in the teaching of religion but there remains much to be written on the subject, "The Minister Teaches Religion."

—LEONARD A. STIDLEY

Who's Who

Clarence Herbert Hamilton, *Professor of Philosophy of Religion and Christian Missions,* Oberlin Graduate School of Theology.

Walter Marshall Horton, *Professor of Systematic Theology,* Oberlin Graduate School of Theology.

Leonard McIntire, *Chairman, Social Action Commission of the Seminary Union,* and senior in the School of Theology.

Herbert H. Stroup, *Department of Sociology and Anthropology,* Brooklyn College, Brooklyn, New York.

The Book Reviews are by members of the faculty of Oberlin Graduate School of Theology.

ANY SUGGESTIONS

At the cabinet meeting of the Seminary Union of the School of Theology in December, the decision was made to revise *The Oberlin Theological Review.* It was the feeling of the cabinet that the publication should be revised so as to make an important contribution to the thinking of Oberlin men and women.

The editorial staff will be happy to receive any suggestions from Alumni and friends concerning the revision of the publication. Send your suggestions to:

Hollis S. Pistole, Editor
School of Theology
Oberlin, Ohio.

ANNOUNCE NEW APPOINTMENT TO SEMINARY FACULTY

Dr. Llewellyn A. Owen has been appointed associate professor of practical theology and human relations in the Oberlin Graduate School of Theology. Dr. Owen is a graduate of Tufts College and of Crane Theological School. He has done graduate work at Harvard University and in the graduate school at Oberlin, receiving from Oberlin the degree of Master of Sacred Theology. He will begin his Oberlin duties on April 1.

Mr. Owen has been the assistant pastor of the New First Congregational Church in Chicago, and pastor of the Plymouth Congregational Church in

Youngstown, the First Congregational Church in Iowa City, Iowa, and the First Congregational Church in Jersey City. He has been active in the Conferences of the Congregational Christian Churches in the states in which he has worked. He is now a member of the Commission on the Ministry of the National Council of Congregational Christian Churches.

Mr. Owen fills the vacancy left by the resignation of Mr. Orville Jones.

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